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NEWS-LETTER

WOMEN IN THE CHURCH

SUPPLEMENT

THE CHURCH IN LONDON

BY DANIEL JENKINS

TWO YEARS AGO the Study Commission of the World Council of Churches decided to conduct an enquiry on women's work among the member Churches of the World Council. The first suggestion was that it would be useful to compare the practice of different Churches in relation to the ordination of women and the use they made of the services of women with theological training; but it soon became clear that these matters, important as they are, affect only a very small group of women, and that beyond them lies a much vaster subject ripe for enquiry and comparison—the work of all women in the churches in paid or voluntary capacities, trained or untrained, and the duties and responsibilities, offices and status, which they bear.

The enquiry, which is now almost complete, has evoked world-wide interest throughout the Churches. Replies have been received from fifty-eight countries. Within these countries, Churches with widely divergent practice in the use they make of the services of women have appointed sub-commissions to answer the lengthy questionnaire sent out by the World Council nearly two years ago. It might have been supposed that the readiest responses would come from the United States, where the work of women in the Churches is so large and so highly organized, but an equal interest in the enquiry has been shown by Churches of the

Orthodox Communion in Greece, Egypt, Palestine and Paris, by the Coptic Church of Egypt and the Gregorian Church of Armenia and of the Lebanon. With the help of the International Missionary Council and its affiliated National Councils of Churches in the East, in Africa and in Latin America, the younger Churches of the mission field have made a full contribution to the enquiry. In some parts of the world the arrival of the World Council questionnaire has given the impetus to start the first serious consideration of the place of women in the Church. Regional conferences have been held in some countries—one in the United States in March brought together women from North and South America, the Philippines, China and Japan. A conference of an entirely different sort was organized in Scotland last year to consider the questionnaire, and here every aspect of the question, historical, theological and practical, was considered, and the resulting report is a little masterpiece in its range and conciseness.

The work of organizing the enquiry, which has grown in scope as it has proceeded, has fallen to the capable hands of Mrs. Cavert, wife of Dr. S. McCrea Cavert, General Secretary of the Federal Council of Churches in America, and she has given whole time voluntary service to this task. A short report will be presented to the Amsterdam Assembly in August, and the subject of the place of women in the Church is to be one of the four " concerns of the Churches " suggested by member Churches of the Council for special discussion at Amsterdam. The whole report will later be published as a book, but not before 1949.

THE ORDINATION OF WOMEN

Few subjects, even in the controversial range provided by questions of Church order, arouse stronger feeling than the question whether women should be ordained to the ministry of Word and Sacrament. There are groups all over the world working for it with conviction. Every now and again some incident occurs which forces the matter to the fore once again. In Denmark during the war a trained woman theologian was invited by a small parish to become

its pastor. The Lutheran Church in Denmark is a State Church, and the matter therefore came before the National Parliament, which passed an enactment removing the bar to the ordination of women without a dissentient vote. Only one of Denmark's nine bishops has said that he is willing to ordain women, though others have agreed to accept women ministers in their dioceses. A storm raged throughout the Church, among both clergy and laity. Three women have just been ordained, one of whom had been for many years chaplain in a women's prison in Copenhagen. The other place where the matter has arisen in an acute form is in Chung Hua Sheng Kung Hui (the Holy Catholic Church in China, belonging to the Anglican Communion). The Bishop of Hong Kong ordained a woman in an out of the way place when no man was available. The matter has been referred by the North China Diocesan Synod to the Lambeth Conference. There are many places in the world where the ordination of women has become a critical issue because of the shortage of man power. In Germany, for instance, theologically trained women known as "Vikarinnen" have served as pastors during the war, and some parishes wish to retain their women ministers: this creates difficulties, for the Lutheran Church is conservative in its attitude to women. In Japan, where there is also an acute shortage of men in the ministry, there are at present 103 ordained women of the United Church of Christ.

Few subjects are more ripe for thorough ecumenical study than this matter of the ordination of women, but the collection of statistical material is not enough. The modern world, Churches and all, is obsessed by surveys, but they are important only if they provide material for mature reflection and interpretation, and one is compelled to ask whether, with the mass of business that there is on its agenda, the Amsterdam Assembly can possibly give the thought to this matter which is needed. Two aspects of the matter particularly need *ecumenical* study, over and above the attention given them within each Church, where alone decisions can be taken. One aspect is the practical. The experience of those Churches which have ordained women

ought to have some value for other Churches. What is the practical significance, for example, of the fact that in this country in the Baptist and Congregational Churches the number of ordained women remains very small, and that of those who are ordained an unexpectedly large proportion have no pastoral charge ?[1] Why is it that in the Congregational Churches of the United States the number of ordained women has fallen from sixty-six in 1940 to twenty-one in 1946, and remains small in other Churches which ordain women to their ministries, and why at the same time do so many women exercise the ministry in the Pentecostal and other sects ?[2]

The other aspect needing ecumenical study is the theological, which presents a very intricate problem. The texts in the Pauline Epistles on which opposition to the ordination of women is sometimes based, present the Biblical theologian with some of the most difficult questions of textual criticism, and theologians of eminence have pronounced in diametrically opposite ways on whether there is or is not a Biblical ground for theological objection to the ordination of women. Scarcely less difficult to discover with final certainty is the practice of the primitive Church. Nobody would deny that women did play a prominent part in the life of at least some of the early Christian congregations, but were they specially set aside by the Church, and, if so, in what sense ? In recent years Christian theologians as well known as Karl Barth and Emil Brunner, and a Christian philosopher of the standing of Nicolas Berdyaev, have turned their attention to the subject of women and the Christian revelation. What they and others have said should be made widely accessible.

The Churches cannot drift : one after another they have to take decisions on the ordination of women. A few days hence, for example, the matter, long debated, will be before the Methodist Conference for decision. The shortage of

[1] Facts and figures are given in *Women in the Church*. F. D. Bacon. Lutterworth Press 1946, price 8s. 6d.

[2] In a census taken in 1946 3,000 women in the U.S.A. were listed as "clergymen".

man power within the Churches, and the widening opportunities for women in many secular callings, are only two of many factors summoning the Churches to give constant attention to the work of women in and for the Church. Common action by the Churches is not to be expected or even desired, but a real ecumenical exchange of views and experience is highly desirable.

WOMEN'S SERVICE IN THE CHURCH, VOLUNTARY AND PROFESSIONAL

The question of the ordination of women has tended to obscure the much wider and far more important issue of the place of *all* women in the Church. There are some who think that once the ministry of all Churches is open to women other problems will settle themselves. We would like to suggest that perhaps the reverse is the case, that the reason why the ordination of women has become a fighting issue in so many places and with such darkening of counsel, is that it provides a focusing point of a much larger malaise. One of the great services of the World Council survey is that it lays bare in all parts of the world a growing crisis in the relationship of women to the Church. The evidence in this report goes to show that this over-worked word " crisis " is not here being irresponsibly used. In this News-Letter there is no room to do more than indicate broadly what the situation is, but it is one to which serious thought will have to be given, not only in the higher councils of the Church but in local congregations. Here we are content to make two points.

First, a vast army of women throughout the world gives voluntary service to the Churches. Few congregations could continue their educational, social, cultural, and evangelistic activities without this service. How much longer can that service be taken for granted ? All over the world there is an increasing tendency for women, both unmarried and married, to go out to work, and the amount of free time available for voluntary work is steadily dwindling. But at the same time there has been an increase in the number of activities on which leisure may be spent. It is not just a question whether a woman should spend her time in service

in church or in pleasure outside it: she has to make a decision between working inside the church or giving her time to social service, adult education, local government, or to one of the number of women's organizations outside the church. Indeed, she may be drawn away from work inside the church by the very desire to see that what the Church stands for does not go by default in secular organizations for lack of a witness. This is not only, of course, a women's problem; it affects all the laity, it is part of the crisis of voluntary service which is making it so difficult for many Churches to carry on their regular work. But there is one factor in it which affects women only, and affects them strongly. An intelligent woman who works hard will soon find herself on the committee of a secular organization, helping to direct its policy; in the Church, on the whole, she must be prepared to serve while the men decide what the service shall be. In the Churches of the reformed tradition in Europe, Scotland and in America, women are excluded from the lay offices of the Church, and in many other Churches women have a shrewd suspicion that they are only chosen for office when the last man has been tried and failed. This matter of women in the lay offices of the Church is obscured from view partly by wordy argument about ordination and partly by the growth of large women's organizations where women have had an *imperium in imperio*. In America many of these organizations have their own large budget, their paid officers, and are almost shadow Churches, and there the argument that women " have their own show " has led to complacency about the very small share given to women in the larger councils, boards, and committees which guide the policies of the Churches.

The second point links with the first. Voluntary work in the Church is gradually being replaced by trained professional service, much of it given by women. In some Churches these women are ordained as deaconesses, and a fine and not always satisfactory line is drawn between this ordination and that of priests and deacons. The word " deaconess " is used with a variety of meanings throughout the Churches, and the Anglican deaconess, ordained by a

Bishop to an office which is part of Church order, has a very different status from a member of one of the great deaconess houses in Germany or Switzerland, with their companies of women, mostly trained as nurses, their mother houses and their great variety of institutions, hospitals, orphanages, homes for the destitute and the aged. In Germany before the war there were 48,000 deaconesses doing an enormous Christian work, but they were, and are, accepted for service not by Bishops on behalf of the Church but by the heads of the orders, and the central councils of the Church in Germany continued, and still continue, as it were on parallel lines and are entirely the preserve of men. Elsewhere in the West the Churches employ full-time trained lay women in religious education, youth work and in many new specialisms. But whether as deaconesses or as lay workers one common feature characterizes them all, the lowness of their pay and the lowliness of their status. It is thought to be mercenary to think of such things, and many women try hard not to do so, yet the truth will out that these women do the Church's scullery work and occupy a very different position in terms of status and responsibility from the 9,000 lay women missionaries at work all over the world, shouldering responsibilities equal to those of men in education, medicine, evangelism and pastoral care. The Churches are losing the best service of trained women, and the reasons are by no means all financial.

THE SUPPLEMENT

Daniel Jenkins has been Assistant Editor of the C.N-L. and an officer of the Christian Frontier Council for three and a half years. His theological books are steadily gaining him a name in the theological world and the distinction of his thought and writing have brought him the award of a Commonwealth Fund Fellowship for a year. Our congratulations and good wishes go with him as he prepares to leave for Union Theological Seminary, New York, in September: he will be very greatly missed at 20 Balcombe Street.

Kathleen Bliss

THE CHURCH IN LONDON

THE state of the Church in London is a matter of far more than local concern. Greater London contains one-fifth of the country's population. It is the capital of the nation and the Empire, " a workshop of ideas " far more even than in Milton's time, the place which sets the tone for innumerable aspects of our common life. It is also, despite its great history, the most typical and dynamic example of the infinitely complex life and organization of modern technical society. Tendencies present almost everywhere, and not only in other large cities, are at their most vivid and pronounced in London. Failure on the Church's part in London is likely to mean some failure all along the line.

CHARLES BOOTH'S SURVEY

The most comprehensive attempt to survey the state of the Church in London is still that of Charles Booth in his remarkable *Survey of London Life and Labour* produced nearly fifty years ago. Seven volumes of this work were devoted to a detailed study of the composition, tone, methods and social influence of all the churches. Apart from the intrinsic interest of Booth's shrewd observation and genuinely ecumenical spirit, the survey is of special value to us to-day because it describes the life of the churches in London at what was, perhaps, the peak of their prosperity and influence. The turn of the century is precisely the time which people think of as normative for their understanding of the strength of Christianity in England. It is the recollection of the crowded churches of those days which prompts them to conclude that we are a pagan country or that church-going as a social habit has disappeared. A comparison of Booth's conclusions, which bear out those recollections only with some important qualifications we shall go on to discuss, with the present situation will do a great deal to throw light on the true state of the Church in London to-day.

Booth's London was, of course, much smaller than the London of to-day. Norwood and Highgate for him were remote outer suburbs, but to obtain a true picture of London church life to-day it is necessary to pay attention to the strength of churches in

places as far afield as Sevenoaks, Guildford and St. Albans, where many Londoners live. Granting, however, that many important differences have resulted from this change of scale, several remarkable points of similarity between the church position in London in Booth's day and ours are to be noticed.

THE WORKING-CLASSES AND THE CHURCH

This is particularly true in one very important respect. The terrific prosperity of the churches in Booth's day was almost exclusively a middle and upper class phenomenon. Those who know Booth's work will be familiar with the coloured maps he produces of each area, where wealthy streets are printed in yellow, prosperous in red, lower middle-class and "upper working-class" in pink, poor working-class in purple and "the submerged tenth" in blue. The same story is told with monotonous regularity from district to district. The yellows and reds are very successful, especially the Church of England in the former and the Presbyterians and Congregationalists in the latter. In the pinks the Baptists and Methodists flourish and the others do tolerably well. In the purples we come into the region of mission churches run by people from the reds and the pinks. The only Christians to be found in the blues are "soup Christians" who, as Booth constantly asserts with great severity, have been degraded by much indiscriminate charity.

How to attract the working man to church—his wife was considered much less of a problem—was a question which constantly exercised the Christian public in those days. Booth, after describing various attempts to appeal to him in London, reaches the depressing conclusion that few of them met with success. Those who know London to-day will know that fifty years of endeavour have made very little impression on the working man. The conclusion is sufficiently discouraging but perhaps not so discouraging as the notion, still cherished by some, that fifty years ago he was in the Church and that, probably as a result of the 1914–18 war, he has since slipped away. The evidence goes to show that, in London at least, he had never been there in any large numbers.

THE DECLINE OF INNER LONDON

Secondly, it is interesting to observe that the distinctive modern problems of the Church in London were already on the

horizon in Booth's day. He noted the peculiar difficulties created for Church life by the " going down " of a neighbourhood with the consequent breaking up of family houses into apartments to serve a floating population. And he was already able to remark that the inhabitants of the vast new blocks of flats which were springing up in Westminster never seemed to go to church.

What he could not have foreseen, however, was the extent of the transformation in the life of London wrought by the motor car and other rapid and flexible forms of transport. Modern transport has dispersed the population of London over a far greater area than it had in 1900. It has encouraged the growth of new light industries and made London more accessible as a centre of trade and entertainment and thus has its population greatly increased. The result is that the character of those neighbourhoods where, fifty years ago, the churches were at their strongest, has now been radically altered, with disastrous consequences for the churches.

Fifty years ago the greatest number of the largest, wealthiest, and most successful churches in the country were to be found within a radius of roughly five miles from Charing Cross. Not all the churches within this circle prospered. Most of the City churches were redundant. In the numerous poor districts they were kept going largely by workers from outside. But outside these districts the story was one of unparalleled prosperity. The Church of England in Mayfair had some difficulties but it throve in Marylebone, Bayswater, Paddington, and Kensington. St. Mary Abbots at Kensington, with its ten curates, its year book of 275 pages describing all its organizations and activities and its annual expenditure of £20,000 was only the peak of a long range of brilliantly successful parishes. The success of Nonconformity was not so marked in these wealthy and old-established neighbourhoods but it had its innings in the middle-class suburbs. Highbury, Brixton, Hampstead, Hornsey, and similar places had churches so flourishing that it was almost impossible to put up new buildings quickly enough to keep pace with their rapidly expanding numbers. Their popular preachers were known throughout the land and a new star among them caused as

much interest and attracted nearly as large a crowd as a film-star would to-day.

Nowadays it is probably not too much to say that the Churches are weaker, proportionately to the whole population, in this same area than anywhere else in the entire land. No figures are available which give a reliable guide to the strength of church attendance in the Church of England in 1900. Electoral rolls were not started till after the passing of the Enabling Act. Even between 1929 and 1939, however, the numbers on electoral rolls in the deanery of Kensington dropped from 13,877 to 11,020, and in Hampstead from 10,431 to 5,749, while in Marylebone in 1929 the number had achieved only the modest figure of 4,644. The war will certainly have made things much worse. The number of Congregational Church members, apart from the City Temple, within about four miles of Charing Cross north of the river in 1900 was 10,260, with several thousand more adherents who were not members. The number of members in 1947, apart from the City Temple, was 3,014. There is little evidence that other denominations have a very different story.

It has to be remembered, of course, that this decline is not, in one way, as bad as it sounds. Many of the children of those who filled these churches fifty years ago now live elsewhere and probably go to church elsewhere. The crowded and prosperous churches of London to-day are generally not in London at all, with a few exceptions which will shortly be considered, but in the new middle-class outer suburbs or in the residential towns with fast train connections where many substantial Londoners have settled down. Thus the West End and inner suburban churches in the London North-West Methodist District in 1947 had 1,627 members while the outer suburban churches had 7,433 members. And an Anglican clergyman working in Middlesex remarks, "Where the average income is over £1,000 a year the churches are still full."

THE PROBLEM OF METROPOLITAN MAN

This explains something, but it does not explain all. For the population of inner London has not appreciably declined. In most of these districts the population has probably considerably increased, because vast new blocks of flats have been built in

them and old houses have been converted into groups of flats. Who are these new people and why are they virtually untouched by the Church? Only a small fraction of them are Jews. It is very easy for a block of a hundred flats with ten of them occupied by Jews to have the reputation of being "full of Jews". Vast multitudes of the residents of these areas remain the familiar indigenous London poor, who have always been with us. Many of them are newcomers from other lands and from the Provinces who may retain some contact with the Church in their home but who find it hard to settle into church life in the strange environment of London. Many more of them are young people who are living in rooms or flats in central London for a short time and who will move out to the suburbs when they marry and have children. But the largest concentration in the whole land of people, not only of wealth, but of ability and influence of all kinds, is still probably to be found in this area. Yet, in most cases, they have no contact with the churches. Modern metropolitan man, rich or poor, learned or simple, is nobody's responsibility and responsible to no one.

Only three types of church appear to flourish in inner London to-day. The first are the great central churches of the various denominations, possessing a nation-wide fame. Thus St. Martin-in-the-Fields, Westminster Chapel and the Westminster Central Hall still have crowds comparable to those of fifty years ago. Thus also St. Paul's and Westminster Abbey frequently attract large congregations and churches of specialized appeal like All Saints', Margaret Street and St. Peter's, Vere Street flourish. What would be interesting to discover, however, is how many of these congregations are regular worshippers and how many are residents of inner London.

The second group of churches which have increased in strength in inner London during the last fifty years are the "Exile" churches, created by the influx of people to London from Wales, Ireland and other countries. Over forty churches are to be found in London to-day where the services are conducted in Welsh and most of them are flourishing. In 1947 the Welsh Presbyterians alone raised over £20,000 for church purposes. A more recent invasion is that of the Irish Roman

Catholic workers who have flocked into London during and since the war. These produce extraordinary scenes in some of the districts where other churches are weakest, those where lodgings of the poorer type are to be found. It is not unusual in these days to see crowds of young Irish people in the streets standing on tiptoe to catch a glimpse of Mass being celebrated through the open doors of a completely packed church. Whether these churches retain their people, who come to them with strongly-formed church-going habits, and find in them a link with home after years of life in London is another question.

Thirdly, the Roman Catholic Church has undoubtedly been very successful among the fashionable and educated classes in recent years. This is notable because it is the work not of the priesthood only but of a large and active body of lay people who have much to teach other Churches about evangelism in metropolitan society because they have succeeded in building up a corporate life among themselves despite their environment. Something approaching a Roman Catholic residential quarter has grown up around Westminster Cathedral.

THE CHURCHES AND THE PROBLEM

The churches in London are, of course, perfectly familiar with the problem presented by metropolitan existence and they have many plans with which to meet it. The Church of England, which is much the strongest body in inner London, is working out a comprehensive diocesan reorganization scheme, closely linked to the County of London Plan, which will help to make the framework of the Church in London more appropriate to modern conditions. It has also recently held a large scale Mission to London. The Methodist Church has many schemes of evangelism for following up the Christian Commando Campaign of last year (discussed in C.N-L. No. 286) which it initiated. Other denominations also have plans for reorganization and rebuilding, including schemes for church community centres and for replanting churches in neighbourhoods where they have died.

It can hardly be claimed, however, that all this yet amounts to an effort commensurate with the need. It is easy to slip into the frame of mind which assumes that only a very small propor-

tion of the people of inner London are ever likely to be affected by the Church and to plan work on that basis. Also the uniqueness and the extent of the problem is not grasped by a sufficient number of people who might be in a position to help. Those who live in the country or far outer suburbs and work in London are often conscious of their responsibility to their church in the country or suburb but rarely conscious of their responsibility to the Church in London. Without a sustained effort with all the resources at the Churches' disposal it is hard to see how much impression can ever be made on inner London.

THE LINES OF A POSSIBLE STRATEGY

It is certainly not within our competence to suggest an evangelistic policy for the churches in London. Apart from anything else, the social organization of modern London is so impersonal and complicated that not enough is known about it as a whole to make reasoned judgments. Some points are, however, already sufficiently clear to be safely mentioned.

First, it would have to be a policy based on a realization of the size and complexity of the task. Neither one man nor one congregation nor, we may add, one denomination, working in isolation from the rest and without an understanding of the subtle shifts of the movements of London's population, is likely to make much permanent impression on its life. Nor are the resources, in people and spiritual energy if not in money, of the churches in inner London sufficient to implement a policy without making demands of a new and more imaginative kind on the strongest churches of outer London. This holds not only for missions and settlements in poor districts but also for empty churches in well-to-do districts. London, more than any other city, needs an ecclesiastical general staff, surveying the work of the whole, maintaining links between the various denominations and, at all costs, keeping close to the ground.

Secondly, it must involve specialization. Although vestiges of village life are to be found in odd corners, metropolitan, as distinct from suburban London, is no longer a series of clearly-marked residential neighbourhoods, each with a distinctive life of its own. It is organized primarily on the basis of occupation and interest, and organized thus in very great detail.

The outer suburbs are often called " dormitory " suburbs, but it is a misnomer. It is true that most of their inhabitants do not work there but they generally play, garden, bring up their families and go to church there. The anonymous blocks of flats and tenements which abound in inner London are much more accurately called dormitories because most of their inhabitants generally work, play and even eat elsewhere, while they generally do not go to church. The " no hawkers and circulars " rule in many blocks of flats is applied even to the vicar, who cannot get past a watchdog of a hall porter in an attempt to visit his parishioners. The life of this district is not so much that of a series of neighbourhoods as of a series of concentric circles based on specialized interests. The only way into such circles for the Christian evangelist is on the basis of the specialized interest. The need for more institutions which do for different groups what St. Anne's House, Soho, attempts to do for those with artistic and intellectual interests is clamant. Some of the City churches have an association with a particular profession and the practice should be extended to other parts of London. For dressmakers, hotel employees, taxi-drivers, big business houses and government departments to have their own chaplains and churches would be to follow the natural lines of the social organization of London. That these specialists should be in touch with one another and with the parochial clergy is obviously essential. While the basis of parochial organization should clearly remain, many parishes could be handed over to specialists.

Thirdly, the vital importance of maintaining existing contacts with the ordinary life of inner London should be clearly seen, so that they are not allowed to slip away through thoughtlessness. The war has brought the residents of inner London together as never before and such contacts should be kept up, even if it sometimes means deciding to remain in a particular neighbourhood rather than moving elsewhere. Few of us are accustomed to feel a sense of community loyalty to Ladbroke Grove or to Baker Street, yet they need it no less than villages and small towns. The importance of concentrating attention on preserving and developing the work of the churches in districts like Hampstead and Kensington, where the churches are still relatively strong and where they might again provide workers for parts of London

less fortunately placed, cannot be over-emphasized. The choice of clergy and ministers for such neighbourhoods is clearly of great strategic significance.

Lastly, any policy for the churches in London must be long-term. To hope to make a substantial impression on the life of anything so confused and remote from contact with the churches as modern London in one year or five is vain. Most activities in London are on such a large scale that success or failure can be too readily judged simply by the criterion of size. Yet what London primarily needs is not more churches and religious organizations attracting crowds as large and as anonymous as its super cinemas. It needs hundreds of small groups of people at work on different levels, adding to their numbers one by one. The Albert Hall is not the most relevant centre from which to embark upon the evangelization of London. That task can only be attempted if, humbly and discriminatingly, we move out among its multitudes, calling men one by one out of the multitudes for the way of discipleship. That needs patience and it needs time and we have no right to be discouraged if results do not come quickly.

There are those who would say that it is impossible to save London or to be saved in London. Life in it is so unnatural that it must be fled from, like Sodom. Yet, however deplorable many aspects of the life of London may be, such an attitude is clearly indefensible and implies a form of social determinism which is belied by the evidence. It has frequently been pointed out that the Gospel first had its great successes, not in the countryside but in the great cities of the ancient world. It is possible that history may repeat itself. What London needs is what even many Christians in London would have to confess that they lacked, an appropriate pattern of Christian discipline for metropolitan life. When it finds it, we may find that it is the appropriate pattern of Christian discipline for our age.

D. J.

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